40. Al-Hasib
(The Reckoner)

"Take account of yourself before you are taken account of, for it makes the reckoning lighter tomorrow if you reckon with yourself today."

- Umar ibn al-Khattab (584-644 CE)
Source: Ibn al-Jawzi's
"Sifat al-Safwa"

When in fear of any person or thing, say Hasbiyallaahu-Haseeb 70 times in the morning and 70 times in the evening. for 8 days starting on Thursday. Protection will be granted against the harms that are likely to be caused by such a person or thing - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AL-HASEEB ﷻ (THE BEING WHO SUFFICES FOR EVERYONE ﷻ)

Al-Haseeb ﷻ is that Being who is fully aware of His servants, who suffices for those who trust Him, and who recompenses His servants for their good and evil actions, be it big or small actions, according to His wisdom and knowledge.

Allaah ﷻ is sufficient for His servants and they are never independent of Him. In fact their existence cannot be comprehended without Him. He ﷻ is their Creator, Maker, Sustainer, and suffices for them in this world and the hereafter. None partner Him in these things. If someone thinks that someone besides Allaah ﷻ is sufficient for him, then this is a false notion and grave error, because everything comes into existence by His creating it, and it remains in existence by His command and it goes into non-existence by His command.

The one who becomes Allaahs, Allaah ﷻ suffices for him. The quality Al-Haseeb ﷻ is such which cannot be comprehended for anyone besides Allaahﷻ.

There is not in existence any such being who is solitary and sufficient for others besides Allaah ﷻ. He ﷻ alone is sufficient for everyone and everything without any exception. By the command of Allaah ﷻ, things are granted their existence, He ﷻ grants them continuity and grants them perfection.

Do not think that Allaahﷻ does not suffice for that child whose mother breastfeeds him and nurtures him. Allaahﷻ suffices in this way that He ﷻ has created the mother, created milk in her breasts, guided the child towards drinking the milk, and created such love and compassion in the

heart of the mother for the child that the mother lifts up this child and feeds him. Thus, sufficiency is attained outwardly through these means, but in reality, the creator of these means is Allaahﷻ alone.

Allaah ﷻ alone suffices for everyone. Besides Al-Haseeb ﷻ, no other being in existence can by itself suffice for anything else. All things are dependent on each other, and all of these are under the power of Allaah ﷻ. No person can alone fulfil the need of another, in fact even if all the people gather together, they will be unable to fulfil any work unless Al-Haseeb ﷻ wishes. Allaah ﷻ alone is sufficient for every single person, without the help of any of the creation, without any means. Allaahﷻ alone is sufficient for everyone, and He has no partner. Allaah ﷻ teaches His beloved ﷺ as well as the whole of mankind this fact:

قل حسبي الله

Say (O Nabi!) Allaah is sufficient for me.(Zumr)

Never mind the earth, moon and sun; countless gigantic celestial bodies rotate in the atmosphere due to the efficiency and calculations of Al-Haseeb ﷻ, and in such a precise way that they never collide with one another, unless Allaah ﷻ wills. These huge suspended celestial bodies move around in their orbits and are always in motion. They never fall, and never clash with one another. This is a demonstration of the power of Al-Haseeb ﷻ by which one's intellect becomes astounded. This is a phenomenal engineering and an amazing system of calculation.

Since Allaah ﷻ has full power to be sufficient for all and to do all their works, He ﷻ has not placed any ladder, guard, worker, official messenger, or secretary at His door to call out to Him. In calling out to Him or in pleasing Him, why then do we seek any other support? These supports are such that they are themselves in need of Al-Haseeb ﷻ. As long as He does not will, no-one's work can be fulfilled. Thus, He ﷻ alone is enough for everyone.

When Imaam Shaafiee ﷺ was in his final illness, about to depart from this world, he uttered the following poems, in which he declared Al-Haseeb ﷻ to be sufficient for him:

انْتَ حَسْبِيْ وَفِيْکَ لِلْقَلْبِ حَسْبُوَلِحَسْبِيْ اِنْ صَحَّ لِيْ فِيْکَ حَسْبُ

لاَ اُبَـالِـيْ مَـٰى وِدَادْکَ لِـيْ صَـحَّمِـنَ الـدَّهْـرِ مَـا تَـعَـرَّضَ خَـطْـبُ

You are sufficient for me. In my heart, I possess only good thoughts regarding You. My good thoughts regarding You are sufficient. Since I have attained true love for You, I do not care for any worries and difficulties.

Another meaning of Al-Haseeb ﷻ is the Being who takes a complete and quick reckoning. Allaah ﷻ, with His perfect knowledge and complete power can take reckoning of every single person. If He ﷻ wishes, He ﷻ can reward some-one for a small action, or He ﷻ can punish quickly for any sin committed.

Allaah ﷻ states,

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ

We will place the Scales of Justice on the Day of Judgement. (Ambiyaa)

The name Al-Haseeb ﷻ is sufficient to awaken every such person who is drowned in desires, far from deen and completely unmindful, since He ﷻ is able to take reckoning of one's past when He ﷻ wills.